1: Metraux E-5 (1934-1935) 1940
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child's paternal grandmother who threw them into the sea as she pronounced a charm (*ivi-atua*): "Ka oho, kangaro ki hiva!" (May it be lost in a foreign country!) Sometimes the cord was buried under stone, and a charm pronounced over it: "Ka noho hiohio koe i toou kainga!" (May you stay strong in your country!) The land in which the umbilical cord was concealed was tapu; if anyone trod upon it, his legs were covered with white spots (*kino*). Ahu Hanga-varevare, near Tahai, is one of the places where navel cords were hidden. In 1886 Easter Island natives told Thomson that the people who walked over certain rocks near Ana-hoi-hangaroa were afflicted with sore feet. Thomson (215, p. 484) remarks, "We received many solemn warnings in regard to it."

Immediately after birth the child was washed in a large calabash filled with warm water heated with hot stones. According to Knoche (121, p. 660) hot, flat stones were applied to the stomach of the mother after childbirth, to keep the waist without folds. I heard no mention of this custom and the pitiful condition of young women after several childbirths does not testify to the efficiency of this precaution. A woman who has had children is called *heipara*. The same word applies to a plant which produces young shoots.

BIRTH FEAST

A feast was celebrated on the day of the child's birth (*te topanga*). The father's family presented a gift of food to the mother's family. As at the pregnancy feast, the woman ate first or, at her suggestion, her husband started the meal. It was forbidden to cook sweet potatoes in the oven. The oven was tapu and refuse was buried carefully in the ground. Two feasts were given for the first-born child only, whose name was given by the father's brother or sister.

CHILDHOOD

A small child, until he is 6 months old, is a *puepue*; at 6 months he becomes a *poki-tua-huri* (child-who-can-turn). When the child was 6 or 7 months old, his father's brother cut his hair with an obsidian point (*mataa*). At the same time a brother or cousin of his mother gave him a basket containing three or five chickens. This ceremony was called *puoko varu* (hair cutting). When the child began to creep, a maternal uncle gave him a basket with fowls (*kete hakaraka*, basket of crawling). Another present was given to him when he put on his first breechcloth of tapa (*hami-haka-hune*). At 8 or 10 years of age he was tattooed on his legs. At this time his maternal uncle offered him 20 or 30 fowls called *moa o te kona* (fowls for the legs) which became tapu; they could not be eaten by the family but could be traded to a foreigner or transferred to another family, according to the rules of the *koro* (p. 346).

The child was surrounded by many tapus. His head was considered sacred

1: Metraux E-5 (1934-1935) 1940
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These spirits were sometimes amiable and well disposed toward certain men. Natives told both Routledge (194, p. 237) and me of a man whose spirit dug his potato field for him every night. Magicians, especially sorcerers, were served by spirits who were their familiars. The servant-spirits would enter a man whom their master wished to kill or would leave their victim if ordered to do so. They would unveil the future, and foretell the issue of wars or the results of the annual egg races at Orongo.

Probably most of the spirits were mischievous and fond of playing tricks on men. Routledge believes that they were kind or harmful depending upon whether or not they were well fed. However, offerings of food were probably made only to well-known gods or to spirits having distinct personalities. Probably the tempers of the minor demons were unaffected by the conduct of men toward them.

The name *akuaku*, now used indiscriminately for lesser gods and spirits, must have meant originally only ghosts or spirits of the dead, although it is not found elsewhere in Polynesia with this meaning. Desmedt (59, p. 135) considers the Easter Island term *akuaku* cognate with the Mangarevan *akuaku*, which means "thin, speaking only of men and women." This parallel is supported by the Easter Island idea in which ghosts resemble emaciated men.

Akuaku entered the *niuhi* which were ferocious, half-legendary sharks or other dangerous sea animals. In this form they killed people. My informant probably rationalized this old belief by telling me that only bad men were prey of shark spirits. The *akuaku* also caused diseases and were expelled by priests to save their patients.

Spirits of the dead had all the features of the living, but they were emaciated, had protruding bones, and their bowels could be seen in their sunken abdomens. In a word, they were prototypes of the famous wooden images of Easter Island. Such was the appearance of the two *akuaku* whose images and culture hero Tuu-ko-ihu fixed forever in wood (p. 260). Such is still the aspect of the dead when they manifest themselves in dreams. A girl whom we knew well told us that in a nightmare she had seen her grandfather nodding to her. When he turned his face toward her, she noticed that he was half-rotted and that his bowels, in an advanced state of putrefaction, were visible.

Ghosts were especially terrifying and Roussel (190, p. 495) writes: "They seemed to fear very much the haunting souls. Very often they came for me to drive away these malignant spirits of their fathers or mothers who frightened them and tore at their bowels." Even now the *akuaku* interfere in the daily life of Easter Islanders. A girl who was attending our camp and who had been to the well to draw water came back shivering and white, telling us that an *akuaku* had taken the pail she had left on the edge of the

10: Cooke D-5 (1886) 1899
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likely to precipitate them into the depths below. A path of planks has been laid to the edge of one of the openings, the more readily to enable the natives to obtain the water, which, as may well be inferred, is brackish and unpleasant to the taste and thoroughly impregnated with animal and vegetable matter, vast masses of the latter being in a constant state of decay. 312

The climate can scarcely be otherwise than salubrious and healthful. The southeast trades from October to April blow fresh at the beginning and end of the season. During our stay in December they were moderately strong, and the weather continued exceedingly pleasant. For the remainder of the year the winds are uncertain, westerly prevailing perhaps; the weather is changeable, and there is abundance of rain. Electric storms are unknown. 132

A psychrometrical record taken both on board ship, and to a very limited extent ashore, accompanies this report; as also a copy of the meteorological record from the ship's log during our stay at the island. In the latter the figures in the column "wet bulb" are not entirely reliable, by reason of the inadequate nature of the cotton siphon, which consists merely of a few strands of ordinary lamp wick and does not cover the bulb. With the exception of the two craters of Rana Kao and Rana Roraku, the bottoms of which form lakes, as already stated, and which are isolated and far from the habitations, there is no decaying vegetable matter to be found worthy of note, and the island may therefore be said to be free from malaria and the diseases of paludal origin. During the rainy season an occasional case of remittent appears, but it is of mild type; medication is not resorted to, and recovery takes place when dry weather sets in. So healthful is the climate, so simple are the habits of the people, and so isolated are they from contact with the outer world, and, consequently, the numberless malign influences which there hold sway, that diseases of any kind are very rare among the Rapa Nuis, and they seem to be exempt from the ordinary ills of humanity. There are no "medicine men" among them, and they have no pharmacopœia worthy the mention. 164 [756 278]

During inclement weather a trifling "cough"—occasionally a case of pneumonia—a mild attack of rheumatism, may appear, and mention is also made of cerebral neuralgia. During our visit there was not, to the best of our knowledge, a case of acute disease on the island.

It is stated that from May to October occasional cases of asthma show themselves, which the natives attribute to eating deep-water fish which have fed on a certain marine plant, the name of which the writer was unable to ascertain. This may be taken as delusion; and it may be mentioned in this place that a well-marked case of asthma, in the person of one of the *Mohican's* firemen, was notably worse and suffered severely during the entire period of our stay at the island. 164 753

A disease of the soles of the feet, which the natives called *kiso*, consisting, according to their statements, as understood, of fissures and ulcer-

10: Cooke D-5 (1886) 1899
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ations, was spoken of by them, and was attributed to walking barefoot over certain running vines usually growing among the rocks at the seaside. On reaching such places they seemed to avoid them, but nothing definite or reliable was elicited, and subsequent inquiries were overlooked in the hurry of departure.

VILLAGES AND HABITATIONS.

The villages on the island are three in number, Hanga-roa, near the bay of the same name, on the western side; Mataveri, within a mile of the former, and Vaihu, near Cape Hoe-Hoe, on the southerly coast of the island. Much the larger part of the population is gathered in the two villages first mentioned, between which the people are about equally distributed. At the first named is the church of the Catholic mission.

About a half mile south of Mataveri, near the base of Rana Kao, and separated from it by the most distinctive valley on the island, is the residence of Mr. Brander, the first erected and by far the largest, roomiest, and most convenient; modern-built, of wood, with lofty ceilings, and porches, and shade trees growing about it. It is, however, in a sad state of repair, and the evidences of neglect and thriftlessness are apparent everywhere.

Vaihu, which can no longer be called a village, is about 4½ miles to the eastward of Mataveri. It was at one time a Catholic mission, and the church and parsonage, still in a fair state of preservation, yet remain, together with a few outbuildings, all of which are occupied by Mr. Salmon and his employees, perhaps a dozen in all. Divine service, under the leadership of native "missionaries," is still held in one portion of the church, while the remainder is appropriated to other purposes, mainly for the storage of wool, obtained from the sheep, considerable quantities of which are shipped to Tahiti.

The habitations of the ancient image and platform builders, the stone huts on Rana Kao, will be described in other reports.

Until quite recently the house of the modern Rapa Nuiis were somewhat similar to those of the Fijians, being rectangular in shape, about 6 to 8 feet wide by 10 to 15 feet long, with nearly perpendicular sides, peak-roofed lengthwise, door on side, and thatched all over.

A few years since an Oregon lumber vessel was wrecked on the island and much of her cargo, which consisted of boards, scantling, etc., was brought ashore. Of these, under suitable instruction, the natives built themselves houses, and nearly all are now domiciled in comparatively modern style habitations and far more comfortably than formerly. These houses, which after all have a very forlorn look, are from 15 to 20 or more feet long by from 10 to 15 feet wide. The weatherboards are neatly fitted to the frame of scantling, and they are covered with a board roof. There are usually two doors hinged opposite each other on the long sides of the house, and a small window or two close by the entrances, and sometimes glazed, admit a feeble light when the doors are closed.

15:Routledge E-5 (1914-1915) 1919
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177 648 164 731 to be repatriated, only fifteen survived. These, on their return to the island, brought the disease with them, which spread rapidly with most fatal results to the population.

Meantime, shortly before the raid, the attention of the Roman 1947 Catholic "Congregation of the Sacred Heart of Jesus and Mary" in Valparaiso had been drawn to the island by the account received from a passing ship, and they determined to inaugurate a mission. Three of the Community left for Easter Island, their route taking them by way of Tahiti. Finally, only one continued, Eugène Eyraud, who landed on the island in January 1864. Eyraud was a lay brother in the Order, having been a merchant in South America; he devoted his life to the call to take the Gospel to Easter, and the accounts of his work, which are extraordinarily interesting, leave a great impression of his courage and devotion.[1] He was alone on the island for eight or nine months, and was at the mercy of the natives, who stole his belongings, even to the clothes he was wearing, and compelled him to make a boat for them. In March 1866, Eyraud, after a visit to Chile, returned with another missionary, Father Roussel, and the two were for a while blockaded in a house which they had put up, but the tide now turned. Either Roussel was a man of greater determination than Eyraud, or with increased numbers a firmer attitude was possible. Surgeon Palmer of H.M.S. *Topaze* tells us that when one of the natives took up a stone with a menacing gesture, Roussel quietly felled him with his stick and went on his way, after which there was no further trouble. The missionaries were joined later in the year by two more of their number, and became a power in the land.

Eyraud on his return from Chile was suffering from phthisis, of which he died in August 1868. When he was nearing his end he asked Roussel if there still remained any heathen in the island, to which the Father replied "not one"; the last seven had been baptized on the Feast of the Assumption. It seems 164 natural to connect with Eyraud's illness the fact that there was 753 at the same time a severe epidemic of phthisis in the island; so 731 little was the need of precaution understood at this date, that even Surgeon Palmer, writing of the inroads made by consumption, remarks "which they (the natives) believe infectious."[2]

[1] See *Annales de la Propagation de la Foi*, 1866, 1867, 1869.
[2] *Journal Ethnological Society*, Vol. i. p. 373.